THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE PROPHET'S DEATH.

(Deseret Evening News, December 8, 1875.)

[CONTINUED FROM PAGE 22.]

A thousand men had responded to the call for troops, and were encamped in the vicinity of the court house. Mr. Woods, Smith's counsel, who had preceded him to Carthage, endeavored to impress Gov. Ford with the danger of the prisoners, and was assured and reassured that they would be protected. On the morning after their arrival the press of people at the hotel was so great, so anxious were the masses to see the Smiths, that Gov. Ford and Gen. Deming conducted them before the McDonough county troops and introduced them as the Gens. Smith. The Carthage Grays took umbrage at this, regarding it as disrespectful to themselves, and expressed their disapprobation by hissing Gen. Deming, for which offence he immediately ordered them to ground their arms. They refused to obey, and at the command of their captain, fixed bayonets and loaded with ball cartridges. The governor interposed and coolly asked if they would obey him. They responded, "Yes," whereupon he countermanded the general's order and thus averted the imminent danger. About an acre of ground, in the open space in the centre of the town, was covered with ordinary camp-meeting tents, and into these the soldiers were crammed pell-mell, without order or discipline. Some were playing cards, and others drinking, or boiling potatoes in small iron pots, or roasting bits of bacon impaled on sharp sticks, or baking corn-cakes. Many were pretty drunk, and let out without reserve what was going on in the camp. "Death to the prophet:"—was the watchword. And here the doctor may be allowed to pursue the thread of the narrative. He says: "I mingled freely with these men, to learn their intentions, and found a fixed and settled purpose among them to kill the Smiths. The guard at the door where the trial was proceeding assured me that if the governor did not hang "Joe," more than a hundred had sworn never to go home till he was shot. I had accompanied William

Marks to Carthage, and returned with him to Nauvoo. This man came from Oak Hill, near Portage, Allegheny County, Pa., and was a wealthy farmer and a man of strict integrity. He found the Saints under the full impression that theirs was a new and glorious dispensation under the head of a prophet anointed by God. I was teaching near his residence in 1833, when this new sect made its advent into the neighborhood. Five or six priests remained in the vicinity all winter, and drew many respectable persons into the church. The spirit of the strange sect entered my school, and it was a constant subject of discussion among the scholars, at recess. There were wild scenes of hubbub, 'talking in tongues,' giving revelations and interpretations, with prophesying and visions. Every man, woman and child entered into the dispute, and their nightly meetings were crowded with the curious. It is true that the most unlearned were often seized with the 'gift of tongues,' and uttered with great vehemence a jargon of words resembling a language, which was reeled off into English by a young lady named Sawyer, who was gifted with interpretation. The leaders often showed great bodily and mental excitement, and seemed fully imbued with a serious, half-wild religious spirit. They often made efforts at healing, backed up with the commission of Christ to his apostles to heal the sick, raise the dead, cast out devils, and rebuke evil spirits. Most of the women in the neighborhood began to fear that the Lord was among the Saints, and to escape the fearful penalties denounced against unbelievers, hastened to join them. The healing of a Mrs. Simmons was no farce or trick of the actors; they believed they had worked a miracle, aided by God, to confound the faithless and stubborn. Among the persons who joined them in this region were many of good minds and well educated."

After speaking at some length of his friend Marks' services, in which he incidentally states that he at one time saved the twelve from being assassinated by Rigdon, who had resolved to make way for his prophetship by disposing of Brigham Young and the other members of the counsel of twelve, the doctor returns to the narrative.

"When myself and Mr. Marks reached Carthage, the Smiths were undergoing examination in Hamilton's tavern, the mob spirit being so violent that they dare not go to the court-room, where so much scope was offered to those who were resolved to slay them at all hazards. Mr. Marks here introduced me to Gov. Ford, the prophet, and his brothers, and several other persons present in a small bed-room. The trial was proceeding in a small sitting room in the back part of the house, on the second floor. I conversed half an hour with Joseph Smith, and told him plainly his danger, which seemed in no way to disturb him. He remarked that he was surrounded by so many enemies that he knew not whom to trust, and insisted that his people were greatly misrepresented. He appeared straightforward in the expression of his feelings and opinions, and evinced much acquaintance with the world, together with a complete knowledge of the fickleness of human nature. As I parted with him he presented his hand and said—'Stranger, if I fall by the hand of assassins, tell the truth about my boys'—a name by which he called his friends. I assured him that I would—if I told the world anything. By request, I had an interview with Gov. Ford, who asked me whether the danger was real or only the work of excitement. I assured him of the fullest conviction, on my part, that there were numerous persons among the crowd who never intended to leave Carthage until the Smiths were dead.

"The governor was a man of small stature, with dark eyes and complexion. He appeared like a man weary of human nature and of life, and to me more than betrayed the fear that he could not, if he would, protect his prisoners. After the conduct of the military in the morning, he thought little could be told as to what they would do before another morning. Myself and friend returned to Nauvoo that night, and after a tedious ride over the prairie, had called for water at a log hut standing in the centre of a large field. It was very dark, and we had hardly entered the dwelling when

we heard the clatter of horses' feet, and in a few moments the house was surrounded by armed men. They proved to be a company of militia under Captain Singleton, going to Nauvoo to keep the peace. Such a visit was not only ridiculous but insulting, since for ten days the city had presented the appearance of a deserted place, and women and children were almost the only inhabitants, and they were in hourly fear of death by violence. Mr. Marks took the soldiers to good quarters, provided them with supper, and in the morning they paraded the streets. The majority were ragged vagabonds who had rushed together to see the sights. The figure of one of these grenadiers I shall never forget. He rode a lank gray nag, was seated on a saddle without stirrups, and his long martial figure made him conspicuous among the company. He wore a suit of linen begrimed with dirt, a straw hat without a brim, and an old sword, long and rusty, dangled at his side. His boots were toeless, so that his feet protruded; his pants were bagging, and his coat was a roundabout of new linen. His visage, long and lean as his uniform, and his big, clear blue eyes and thin lips made him a figure of most striking appearance. He cast about him suspicious glances, as though he feared at every turn that some stray bullet might send him to fairer climes. He evidently regarded the city of the prophet as a solemn place, and felt in his inmost soul that he would not willingly die for his country. At every turn of the captain's troop this long, seedy grenadier hove in sight.

As soon as the Smiths were in the hands of the authorities, H. F. Higbee concluded he would gratify a long-cherished desire and accordingly returned to Nauvoo with the avowed intention of assassinating O. P. Rockwell, of Gov. Boggs and Missouri memory. He found his intended victim at midday, walking in the street, and coolly drew a revolver and attempted to shoot him. Rockwell was unarmed, but being as fearless and agile as a savage, he knocked the deadly weapon from his assailant's hand, seized him by the hair, dashed him violently to the ground, and planted his foot forcibly in his face and stomach. Higbee begged for life, and Rockwell at length released him and assisted in conveying him to the house of Robinson, the postmaster, where his wounds were dressed and a bed furnished him till next day. The next morning found him with a badly scarred face, and a revolver and dirk lying by his side. Rockwell, who had been greatly feared in Missouri, was a very small man, slim and pale, with a keen black eye, and a very winning address.

On the afternoon of June 27th, Gov. Ford came to Nauvoo with an escort of 60 men or more, and addressed the citizens from a small wooden platform standing near the prophet's house. His address gave everything into the hands of the mob, and, in fact, encouraged, by its timidity, the spirit of rebellion against the laws. He concluded by warning the prophet, that if they molested any one their city would be fired, and their wives and children put to the sword.

The wives of Joseph and Hyrum set on foot a petition praying that the governor would protect the defenseless women and children of the city from mob violence. It was signed by large numbers of women, and was received by the governor with respect, and even with emotion. Joseph's wife presented it in person, accompanying it with a brief history of their troubles, and a statement of their painful apprehensions. This lady is described as large and well built, with dark hair, light hazel eyes, and a finely moulded head. She was the daughter of a Baptist clergyman living on the Susquehanna, was naturally intelligent, and in her strange and eventful career had learned much of human nature.

Before the governor left Carthage the Smiths were held to trial for riot, and under the impression of securing greater safety, did not ask for bail, but consented to be lodged in jail. On the morning before commitment they were arrested on a charge of high treason, on which, however, no examination was had, and no one supposed them guilty. The troops incessantly demanded to be taken to Nauvoo, but the governor declined to grant their requests, on the grounds that

their mutinous spirit would surely lead to an attack on the city. He therefore disbanded them at Carthage. The Smiths were escorted to jail by the Carthage Grays, their most bitter enemies, whose captain had the day before ordered them to fix bayonets and load with ball cartridges to sustain themselves in their mutinous action in hissing Gen. Deming. This captain was also the justice of the peace before whom they had been arraigned. A lawyer by the name of Skinner was lieutenant of the company. He had formerly been the counsel of the Smiths, but had quarrelled with them, and now loudly demanded their expulsion from the country. To such men Gov. Ford committed the Smiths for safe keeping, disbanding, a few hours before he left, within a few rods of the jail, a thousand or more men whom he dare not take with him to Nauvoo for fear they would burn the city.

About the hour the governor was addressing the Mormons at Nauvoo—6 o'clock, p.m.—some 200 armed men, disguised with red, black and blue paint, surrounded the Carthage jail, which was guarded by half a dozen of the Grays, the rest being half a mile distant. The guards fired their guns at the mob, but as they were loaded only with wads, nobody was hurt. Quickly disarming these valiant sentinels, the mob rushed up the stairs leading to the second floor, where the prisoners were confined. The door to their room had not even a latch, and Hyrum Smith, on seeing the approach of the bloodthirsty crew, sprang to it, closed, and held it. Instantly a volley of balls went crashing through the thin protection into the room, one of them striking Hyrum under the eye and near the nose, and entering the brain. He reeled backwards, exclaiming, "O God, I am a dead man," and at this instant another ball entered under his chin and plunged upward into his brain. He fell backward at full length and was dead. While he was falling a ball struck his knee, passed through the leg, and out at the thigh. Another struck his right side, shattered the crystal of his watch, and entered his body. When his brother fell, the mob having pushed the door open, now held by the Prophet, Dr. Richards, and John Taylor, they were forced back from the door and retreated across the room, Smith and Taylor making for a window. Taylor put one foot out and received four balls—fell back into the room and crept under a bed. As Joseph's head protruded from the window, two balls from the outside mob pierced his chest, one near the throat, and the other lower down and passing through the lungs. He was also fired upon from the rear by those inside, one ball entering his back and another his thigh. He reeled forward, the blood spurting from his wounds at every heart stroke, plunged from the window among the mob outside, and was dead when he struck the ground.

[TO BE CONTINUED.]

CORRESPONDENCE.

Independence, Mo.,
Nov. 15, 1875.

Editor Deseret News:

In company with brothers F. Little, and J. W. Fox, Jun., I arrived at Independence, Mo., from Omaha, on the morning of the 15th inst. After breakfast we started for the Temple Block, about one mile west of the town. What is considered here as the Temple Block consists of about twenty-seven acres. The south-west corner of the survey is designated by a stone, which is nearly in the track of the wagon road running from Independence to Westport, and a few yards south of the bridge which carries the wagon road over the R. R. running through here.

The east line is a board fence which was the western boundary of the old town of Independence. The road from Independence to Westport constitutes the northern boundary.

The spot which we suppose is the site of the future Temple which the

Saints are to build in Jackson County is the top of a rise of ground which slopes more or less in every direction, in the Northeast corner of the plat. From this elevation there is a very fine view of the surrounding country. While the ground immediately around the crown of this hill is improved and occupied with some very good houses, some three or four acres on top of the elevation are left entirely out to the common. It appears to be a play ground, on which some of the youths of the town occasionally indulge in a game of base ball.

We were informed that a number of persons, who consider themselves old orthodox Saints, have associated together for the purpose of erecting a Church on or near the supposed site of the Temple. Considerable preparation of materials was once made, but so far it appears to be a failure.

Mr. Wm. Eaton, who lives on the ground, is the owner of five town lots near the site of the Temple, and we were informed that the county record still shows the title to three other lots invested in the Trustee-in-Trust of the Church of Jesus Christ of Latter-day Saints.

The elevated ground on which the town of Independence stands, is the fountain head of four small streams—Sugar Creek, on the west; a branch of Rock Creek on the South; Spring Branch Creek on the east; and Mill Creek on the north. There is a report in circulation that the "Mormons" found a coal bed on the latter creek, but have kept its location a secret. Specimens of coal are occasionally found here.

There has been a great depreciation in the value of real estate since the war. Good land can be bought in the country for from 12 to 15 dollars per acre, and improvements for much less than cost.

Gen. Lucas, who will be remembered by many of the Saints until the day of reckoning, is dead. He was county recorder and his son has now filled that office for a number of years.

After the Saints were driven out of the country, it appears to be an admitted fact here, that every scheme was devised to obliterate their land titles. Some, however, they found it difficult to mar, and the original record still remains.

History sometimes repeats itself with singular fatality. We were informed here, that in 1833, there were about 150 houses belonging to the Saints burnt between Independence and Westport. In the last war the same ground was burnt over again, not a house being left on the road between Rock Creek, about two miles West of Independence, and the town of Westport, a distance of about ten miles.

Col. Thomas Pitcher, of mob notoriety, still lives, but is a bankrupt. On lands from which the Saints had been driven, he built the finest residence in the county and the best flouring mill at that time west of St. Louis. These, with other improvements and some 40,000 dollars' worth of wheat, were destroyed during the last war.

There are several large establishments for manufacturing purposes around Independence, but they do not seem to flourish. Nature has done more to make this country a paradise for men than any other country that I have seen.

This section of country, for all practical purposes, is about the geographical center of North America, and the idea is becoming prevalent among intelligent men, that it is yet destined to become the great political and commercial center of the Continent.

We were informed that near Kansas City there is a tract of land reserved, on the speculative idea that the capital of the United States will yet be located in that region.

A plan is also under consideration for making Kansas City a center of inland trade, and Galveston, Texas, the great shipping mart for that trade.

We are indebted to A. C. Haldeman, Esq., and family, for many kindly courtesies extended to us during our visit. Their residence is on the north side of and faces the Temple site. They are workers in marble, and furnished us some finely cut and polished specimens of a beautiful shell rock, a stratum of which underlies the site of the Temple. He pro-

nounces it superior to Italian marble for many kinds of fine work.

We wish a kind remembrance to many friends.

Your brother in the Gospel,

JAMES A. LITTLE.

FAMILY QUARRELS.

Many reasons may be assigned for the frequency of contention amongst relatives; but why should they be so fierce and inveterate? for fierce and inveterate they are. This is the very point and pith of the proverb. To capture a strong city, to break the bars of a castle, these, Solomon says, are feats of easier performance than the reconciliation of offended brothers. Most observers of human nature seem to agree in this, that the worst quarrels, the most desperate in their malignity, and the most difficult to compose, are such as break out between persons nearly related, whether the relationship be political, ecclesiastical, social, mercantile (for "two of a trade can seldom agree"), or domestic. Perhaps it may be said, in explanation of this admitted fact, that, in most cases of offence, there is some measure of injustice or unkindness, intentional or unintentional; and, naturally enough, it is harder to bear injustice and unkindness on the part of these with whom we are closely associated, than on the part of others. In language very true to human nature, the Psalmist says, "It was not an enemy that reproached me: then I could have borne it; neither was it he that hated me that did magnify himself against me: then I could have hid myself from him; but it was thou, a man, mine equal, my guide, mine acquaintance. We took sweet counsel together, and walked unto the House of God in company." Of course the unfaithfulness and unkindness of relatives and friends are felt more than the unfaithfulness and unkindness of others. It is bad enough to have a disobedient and thankless servant; far worse to have a disobedient and thankless child. Since such contentions as those referred to in this proverb are so common, and are sources of so much misery, it behoves us to guard well against everything calculated to produce them. Those of us, for instance, who are parents, should beware of manifesting any strong partialities and preferences in the treatment of our children. Remember what that coat of many colors cost not only Joseph who wore it, but also his father who gave it, and his brothers who envied it; and, if fathers do well to remember that fact, let mothers remember the misery that Rebecca brought upon her sons, her husband, and herself, by partiality. Again: let none of us give way to the foolish and mischievous habit of thinking that our relatives ought to do so very much for us. Your brother is a man who has his own interests to look after; who perhaps has a family of his own to care for and provide for; therefore, you are not always to look to him for assistance if you need it. You are not, for example, to expect him to lend you money, without your giving him all the security and the interest that you would have to give to another lender. Business is business, and whether between strangers or relations, ought to be conducted on business principles; and the observance of this rule would prevent many a bitter offence and contention. Again: the Apostle says, "Honor all men;" which means that all, brother included, are to be treated with the respect due to men; but there is familiarity which, even between brothers, it is well to avoid. When friends and families are so intimate as to be continually in each other's society, there is no small danger of a rapture. "Withdraw thy foot from thy neighbor's house, lest he be weary of thee, and so hate thee." "Friends are like fiddle-strings, and ought not to be drawn too tight." "Prevention is better than cure;" and many of these offences and contentions between brethren may be prevented. Where they exist, it is hard to suggest a remedy. In such cases the interposition of friends is often resented as an impertinent interference with private affairs; and, indeed, a sensible

man would do almost anything, short of downright wickedness, rather than meddle with such disputes; for "he that passeth by, and meddleth with strife not belonging to him, is like one that taketh a dog by the ears." "Never scald your lips in other folk's broth." It is easy enough to find the man or men who will arbitrate upon a dispute in business, the disputants not being akin; but we all shrink from the hard and generally unsuccessful and thankless task of meditating in family quarrels.—*Our Own Fireside.*

SUPERFLUOUS WOMEN.

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The fact that there are more women than men in the State of Massachusetts is well enough known, but in the opinion of the Boston *Daily Advertiser*, the usual explanations of the disparity are not the true ones. It says that the excess of women is not to be accounted for either by the emigration of men from the State or by the alleged fact that Massachusetts furnished an exception to the general rule in the matter of male and female births. The rule is that there are more men children than women children born into the world, and it has been supposed that in Massachusetts this rule has been reversed by some occult law or undiscovered circumstance. This, the *Advertiser* believes, is a mistake, and it sees in the excess of women a result of the large amount of manufacturing done in the State. The emigration of men to the middle and western States has its influence upon the ratio of males to females, but this one cause of disparity is not sufficient to account for the actual state of the case. The *Advertiser* finds a more active influence in the amount of light work for women which the factories constantly afford, and says that the excess of women is due chiefly to the incoming of working-girls from other States, and particularly from Maine and Vermont. This view is strengthened by the fact that Maine, which has suffered far more severely than has Massachusetts from the emigration of its men, has only 709 more women than men; while in Vermont the males outnumber the females by 889. The theory is further sustained by a comparison of the statistics of factory towns with those of farming communities—a comparison which shows that the disparity between the numbers of the two sexes is considerably greater in the cities and towns devoted chiefly to manufacturing industries than anywhere else, and notably in Lowell, which has 549 females to every 441 males.

Unluckily for the new theory, however, the census shows an excess of women, not only in the States at large, but also in every county, which, in view of the fact that the excess in manufacturing towns must be largely made up of native women drawn from the State's own farming communities, seems to show that the State does, after all, constitute an exception to the general rule. The farming communities lose men to the West, but they lose women also to the manufacturing towns, and yet there remains in every county a numerical excess of women.—*New York Post.*

He whose letters are the real transcript of friendly conversation, without affected effusions of sentiment or wit, seems to have a heart formed for friendship.

There can be no friendship where there is no freedom. Friendship requires freedom. It will not only speak but act freely; and imagine not ill where no ill is meant; nay where it is, it will readily forgive, and forget too, after a slight acknowledgement. A true friend unbosoms freely, advises cautiously, assists readily, adventures boldly, defends courageously, and continues unchangeably.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 17, 1876.

CLEAN HANDS AND A PURE HEART.

How beautiful is the purity of childhood; how charming its simplicity! Children are worthy of choice blessings. Well may the Savior take them up in His arms, lay His hands upon them, and bless them. He understood their true position in the scale of being. He knew they were sinless in spirit and heirs of the kingdom of God: that, "their angels do always behold the face of my Father which is in heaven." Jesus selected a child as the pattern, for all mankind, of all that is lovely, holy, and of good report.

"And Jesus called a little child unto him and set him in the midst of them, and said,—

Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth ME."

A little child is teachable, humble, ingenuous, not given to bear malice—to seek revenge, but quick to forgive its erring brother or sister.

"A word fitly spoken is like apples of gold in pictures of silver." Motives rightly conceived in the mind and manifested in deeds of good will are like the bright sunbeams of the morning. In prayer, the motive must be pure, in order to be heard, and our words should be of the simplest kind.

In preaching the Gospel the Elders do well to advance its great truths in pure phraseology, in language easily understood by the most unlearned listener, then *all* will be enlightened more or less. Speak to the heart. Enter into conversation with the seeker after truth. Be familiar with the people. In wisdom seek to impart knowledge. Make friends. Human speech is one of the great and eternal mediums through which friendship can be formed—the understanding enlightened—the soul saved! We all have a desire to do some good in the world. To study *how* to do it is a profitable exercise for the mind, at all times and under all circumstances. "How shall they hear without a preacher?" How can he be a preacher unless he preaches? Invite all to investigate, impartially, the doctrines of the Church.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." The greatest evils in this life often originate in hastiness of temper. An angry word is like a sharp dagger to the sensitive mind—a malicious act often crushes the innocent to the earth. A glance

of evil design pierces to the inmost soul. One of three things is the inevitable consequence of malice and wicked anger; either the heart is made to bleed at the thought of having an enemy, undeservedly; or the mind being highly spiritual, far advanced in moral excellency, leaving all such matters with God, takes no serious notice of it; or it begets its own likeness in another and a terrible onslaught ensues. Affronts, are often thrown by one person at another, which are not actionable at law. Offences of this kind are generally "settled" in "fashionable quarters" by an appeal to the "code of honor," and deadly duels are the result. We are happy to say, however, that public opinion is frowning down this illegal and murderous mode of adjusting personal difficulties, and that with the educated, it is a point of honor not to offend. To-day a gentleman is respected for his gentleness—recognized by his good behavior.

In our travels we notice that brute force is on the decline—moral suasion in the ascendant. Military and naval discipline is not the barbarous system it was ten years ago. We are glad of it. We think that profitable labor should be introduced as a substitute for corporeal punishment. We would place the wife-beater in a position that it would be impossible for him to have a wife to abuse. But we are persuaded, that if public journals and influential persons controling public sentiment, would give more lessons on *self-government*, that crime would diminish in the same ratio. Murder is often the result of a hasty word or a cross look. The persistency, to have "the last word," often manifested by husband and wife is truly fearful. The most trifling mishaps, such as the breaking of a tea saucer or the snuffing out of a candle, mistakes which no man ought to notice, is often made the pretext for harsh words and sometimes of cruel blows. A man ought to live above observing such insignificant items. The perplexities of wedded life weigh heavily on woman. She is ever entitled to commiseration, to comfort, to confidence. It is a husband's privilege and duty to be a solace to his wife in the hour of trial, and vexation of family duties.

It is the duty of children to curb their tempers, and to be kind in their intercourse with their brothers, sisters and school-mates. To learn to control the spirit in youth will avert many a blow, and the taking of false steps in future life. A child ought never to let its anger be kindled against its parents. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," is one of the ten commandments written by the finger of God, in mount Sinai, on the tables of stone, which Moses received for the guidance of the children of Israel through all generations.

Many persons flatter themselves on always having a "good temper." They would not for the world have their intimate out-door associates think for a moment they were ever troubled with such an offensive thing as a "bad temper." But follow them into private life. You will often find some poor, pale-faced victim that "can do nothing right,"—"always wrong." This is the unfortunate creature of the household upon which the "very nice person" vents his pent-up ill-humor. This is the corner where the "foul gas" is allowed to escape in unmeasured quantities—the mental steam of unbridled temper to be "let off." The "butt" may be a wife—a child—or a dependent domestic,—no matter which,—the abuse is the same and our "nice person"

weighed in the balances is found wanting—wanting in common honesty—wanting in common courtesy—wanting in common manly honor.

Keep the hands clean. Let them not trespass in stealing, nor in doing violence to thy neighbor. Stain them not in blood. Let them not be accessories in shedding blood. Permit them not to take to thy lips the inebriating cup, nor to write falsehood, to conquer thy enemy, or condemn thy friend. So shalt thou have a clear conscience, and a good name. One vice leads to another. If the conscience is defiled by deeds of blood, then strong drink is resorted to as a remedy to drown soul-harrowing recollections.

By observation we discover that a brutish man is generally a "hard drinker." A guilty conscience has to be soothed and strong drink is the antidote applied. General society lacks the comforting influence of the spirit of God and also seeks for solace in the use of fermented liquors. But the system of dram drinking is ruinous in its effects in every way. It debilitates the body and bewilders the mind: unfits men for business and brands them slaves to sin and servants of Satan. Who can repose confidence in a drunkard? From intoxication springs foul language—oaths—blasphemies—murders. Intemperance is one of the crying evils of the day.

The everlasting Gospel is the power of God unto salvation. If the children of men would embrace it, they would have the will and the *power* to resist and overcome the evil of the world. The Holy Ghost would fill their hearts with joy and peace, and they would not feel inclined to resort to the use of artificial stimulants to "cheer their spirits." Having a clear conscience they could even bear the ills of human life with complacency and be strengthened physically by "the Spirit of the Lord," as was Samson.

Be pure in heart! It is of but little consequence what the world say or think about us if our hearts are pure before the Lord. The mists of spleen will pass away—the tongue of the slanderer will cease to move—the heart of evil thinkers will cease to beat. Ere long the evil doer will not be found in Zion—the sinner will be afraid and hasten away. The children of Zion are evil spoken of, but they are the pure in heart. It is well to be an Israelite indeed in whom there is no guile. What profit is there in hypocrisy? None whatever! All evil must come to an end. The life-time of every one must terminate sooner or later. It is better to anticipate the great change, and be prepared for it, than to be caught unawares. To be surprised by friends is very pleasing, but for death to come in that way, would be, for the majority of mankind, a startling event. The wise man will "set his house in order," then he can rejoice in being prepared for all the vicissitudes of divine providence.

It were lamentable to be sleeping in slothfulness, like a foolish virgin, as the day approaches. There is no pleasure in bitter disappointment. To be bereft of the friendship of the good is a great calamity; if not deserved; virtuous resignation is praiseworthy; if otherwise, seek to regain the lost blessing by good behavior.

How the world hate the Saints. Are they wise in doing so? Nay, their hatred will consume themselves; we should not hate any of God's children. It is right to hate the *evil* of the wicked man, but it would be wrong to hate the evil doer. "Love your enemies!" Only the pure in heart can do this, for it is the highest condition of Christian benevolence. Is it hard to ask God

to *bless* them that curse you? It is good discipline, for it brings perfection. When the heart is filled with unbounded charity it is pure and free from guile.

How the Saints love poor fallen humanity! Now the manifestation of love is revealing to a man that which will be for his best interest. If reproof will conduce to his welfare, give it—if praise, impart it—if good counsel, tell it him—if theological or scientific facts, make them known unto him. Love righteousness but hate iniquity. Promote happiness—annihilate misery. "God is love." The operations of true charity will bring to pass the salvation of the soul. It will not encourage the sinner in his sins, but will manifest sympathy for him. It is folly in the extreme to pander to vice—to yield to wrong doing—in one's self or in others, for it must have an end. Injuries received from any individual, may as well be forgotten, and the person forgiven, first as last; for virtue must triumph, and righteousness will prevail.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—

E. H.

NOTICE.—It is very desirable that the lacking reports from the Conferences be forwarded as speedily as practicable. Only four statistical reports ending Dec. 31, 1875, have been received. It is hoped that the Branch Presidents will be more prompt in their reports to the Presidents of Conferences, to enable the latter to comply with this notice at an early date.

APPOINTMENT.—Elder William M. Evans is appointed Traveling Elder in the Liverpool Conference.

EDINBURGH REVIEW AND "MORMONISM."

Editor MILLENNIAL STAR.

The *Edinburgh Daily Review* of Dec. 30th, ult., has an editorial over a column in length headed "The Mormon Collapse," informing its readers that "Mormonism has been done for." "The expression of the fact," it says, "is rather after an United States pattern, but the fact taken by itself is quite unquestionable." I wonder how many thousand times that kind of thing has been asserted about "Mormonism" during the last forty-five years?

"The Mormons were dead but are living yet,
And flourishing all around,"

has been somewhat paradoxically sung by them for twenty years in reply to all such utterances, and, my word for it against the *Review's*, "Mormonism" will never be, "done for," simply because the "Mormons" constitute the body politic of the kingdom of God upon the earth, organized by Jehovah, who has expressly declared that it shall never be destroyed nor left to another people. Mark that. The statement may seem marvelous, but it is none the less true. (See Dan. ii, 44, and Isaiah xxix, 13, 14.)

The *Review* prognosticates the collapse because "a leading Saint has been found guilty of the crime of bigamy, and ordered a lengthened term of imprisonment." Now this is simply exaggeration.

First. Mr. George Reynolds, the person here alluded to, although a very estimable gentleman, is *not* a leading

Saint. Ecclesiastically he is only an Elder in the Church—a rank held by about nine-tenths of the male adult Church members in Utah—and at the time of the presentment of the original indictment, he held a subordinate social position as a merchant's clerk.

Secondly. He has *not* been found guilty of bigamy, in a legal sense, which necessarily implies two legal marriages, and

Thirdly. He has *not* been ordered a lengthened term of imprisonment, but only two years, which is the shortest term under the law. Moreover, the case having been appealed, Mr. Reynolds doubtless goes at large until its final settlement. What that settlement will be, it needs no prophet to foretell.

The anti-polygamy law, passed in 1862, besides being deemed unconstitutional, is known to be, practically, inoperative. These are the true reasons why thirteen years have elapsed without any cases having been tried under it; and why Chief Justice McKean, although vindictive against polygamists, wholly ignored it. This McKean and others packed a jury with intent to punish polygamists, which jury presented a number of indictments against President Brigham Young and other leading men in Utah, not for polygamy, but for "lascivious cohabitation"—not under the anti-polygamy law, but under a Territorial statute enacted by a "Mormon" Legislature (thirty-five out of thirty-nine of its members having at the time a plurality of wives) with intent to prohibit prostitution, seduction and adultery, yet McKean was sent to Utah as the tool of the Government to put polygamy down. Not only McKean, but every lawyer in Utah knows that the anti-polygamy law will not answer the purpose intended, because, under that law, legal marriage with two women living at the same time constitutes the gist of the offence. Now there is no marriage law in the Territory of Utah, and a man may have many wives sealed to him without even one being married to him under the law; how then can he be found guilty of bigamy by the law? Can the *Review* point out a way? Would it legalize these sealings? Judge McKean tried that in effect, as a last, desperate measure, and was promptly removed from office for doing so. He decreed that Prest. Brigham Young pay $9,500 alimony *pendente lite* to one Ann Eliza Webb, his ecclesiastical wife who was suing for divorce, and $3000 lawyers fees, which last amount he paid into court, under protest, in order to avoid, to all appearance at that time, a long imprisonment, the court being so wickedly determined to enforce its unjust decision and illegal ruling; but he would not pay the alimony.

Poor McKean, he had been roundly be-rated by the press, the bar, and the public sentiment of the United States for affecting to regard ecclesiastical wives as mere mistresses, and for misinterpreting the real intent of the Territorial law in the case of Thomas Hawkins, whom he imprisoned for "lascivious cohabitation" with a plural wife; (?) that he next declares these plural marriages valid in effect, by decreeing alimony as already stated, and for so doing loses his official head!

Again, one Judge Boreman, before whom the same suit was subsequently brought, made a similar decree, and ordered payment of the above mentioned alimony, failing in which, Prest. Young was to be imprisoned until it was paid. The latter, however, feeling morally certain that the Government would vindicate him, declined paying this time, and was accordingly imprisoned. President Grant and cabinet took cognizance of the matter. They considered that to be a seventeenth wife was to be no wife at all, and the result was, the liberation of Prest. Young with the approval of the Government. Prest. Young acknowledges in law only one legal wife, and only one wife rightfully claims him as her legal husband. Leading New York, Boston, and Chicago papers speak of this as a new aspect of the question, now thrown in sight for the first time, which is equal to saying they had not seen it in its true light until now. As, in an abstract sense, among the world legal marriage is considered everything, and purely ecclesiastical marriage nothing; so among the Saints ecclesiastical marriage is everything, and purely legal marriage

nothing. In the eyes of the Government, Judges McKean and Boreman committed an error in recognizing as marriage what in law was only concubinage, and such is the error of the law of 1862. Under that law Mr. Reynolds has been convicted of bigamy; now he was, in point of fact, but once legally married, how then can he be declared twice so, without blundering as did McKean and Boreman?

I will now allude to other remarks of the *Review*. It says—"Joseph Smith when a boy of eighteen began to dream dreams, and to see visions." The truth is, that Joseph was only in his fifteenth year when he claimed to have had an open day vision. He was fervently engaged supplicating the Almighty as to which of all the religious denominations was the Church of Christ, desiring to unite himself therewith, when the Father and Son appeared to him in a most glorious heavenly vision. He was there and then informed (to use Joseph's own words) "That all religious denominations were believing in incorrect doctrines, and that *none* of them was acknowledged of God as his Church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fullness of the Gospel should at some future time be made known unto me." This took place in 1820. Joseph further says—"After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the Records (part of which constitutes the Book of Mormon) into my hands." In confirmation of the boy-Prophet's declaration, the Church of Jesus Christ of Latter-day Saints was organized in Fayette, Senecca County, State of New York, with six members, on the 6th of April, 1830; and from that period until a short time before his martyrdom, which occurred June 27, 1844, the fullness of the plan of salvation was made known to him.

The *Review* has a most absurd paragraph on the origin of the Book of Mormon, part of which I copy entire. It says—"The world was well nigh deprived of this precious revelation. Joseph could read, but the art of writing was not included among his accomplishments, so that, unless his memory were exceptionally good, the treasure was likely to prove unprofitable. But help was at hand. He found an expert shorthand writer, who, for the sake of a decent fee, engaged himself to take down and to write out whatever he was told. Unbelievers say that the recital was that of a mixed medley romance composed by an ex-clergyman named Spaulding. Such was the origin of the Book of Mormon, the Bible of the Latter-day Saints." The Book of Mormon is *not* the Bible of the Latter-day Saints. King James' translation of the Old and New Testaments is our Bible, and we believe in nothing that conflicts therewith, so far as correctly translated. The Book of Mormon is a history of the aborigines of America, which we believe because it is true, but it is not our Bible.

Those who assume the Spaulding romance to be the Book of Mormon, have to account for Joseph's employing Martin Harris and Oliver Cowdery to transcribe it, at his dictation. An impostor would likely have dispensed with confederates. No small fee would be requisite for writing in shorthand and transcribing a work of about equal magnitude with the Old Testament, and Joseph was only a day laborer with a family to support at that time. But if Joseph had never learned to write how could he read the Spaulding manuscript? No one ever claimed it to have been printed. The charge was that the "*manuscript* fell into the hands of the impostors." Sensible men will not receive the *Review's* theory.

But there is another Spaulding needed. If he was the author of the Book of Mormon, who was the author of the Book of Doctrine and Covenants? This book purports to be revelations of God given through the Prophet Joseph Smith. In point of ability it is, at least, equal with the Book of Mormon. If that book be not given of God, who is its author?

So far from Joseph feeing Martin Harris to transcribe the Book of Mormon, the latter not only gave his

services gratis, but he contributed $3,000 towards printing it. Oliver Cowdery also assisted largely in transcribing it, without compensation, and why did they so? Because they knew it was the work of the Lord, as declared in the following testimony:—

"Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare, with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvelous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with Him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

The foregoing is prefixed to the Book of Mormon, as is also the testimony of eight other witnesses to the effect that Joseph Smith had shown them the plates, which they handled and closely observed, and call God to witness that they "lie not."

The *Review* says: "Armed with this professed evangel, Joseph Smith began straightway to preach and to teach. He argued, and he raved; and his ravings seem to have been much more influential than his arguments." Let any one disposed to believe this last clause try it, and see how much of a Church he can raise by ravings. Let the *Review* bear in mind that in Utah are converts from nearly every religious sect in Christendom—that many were preachers before their conversion—that some graduated at Universities, and that the sincerity of these converts has been tested in the most unequivocal manner, and by unparalleled persecutions, then let him ask himself whether "ravings" or good, sound, Gospel arguments are likely to have had the greater influence in those conversions.

The truth of the matter is, as stated by Professor Orson Pratt, that, when the Church was organized, "Some few were called and ordained by the spirit of revelation and prophecy, and began to preach and bear testimony, as the Spirit gave them utterance; and although they were the weak things of the earth, yet they were strengthened by the Holy Ghost, and gave forth their testimony in great power, by which means many were brought to repentance, and came forward with broken hearts and contrite spirits, and were immersed in water in the name of Jesus Christ, confessing their sins, and were filled with the Holy Ghost by the laying on of hands. Thus was the word confirmed unto the faithful by the signs following. Thus the Lord raised up thousands of witnesses to bear testimony of His name. Many saw visions and prophesied. Devils were cast out, and the sick were healed by the prayer of faith, and the laying on of hands. And thus the hearts of the Saints were comforted and filled with great joy."

Such is the omnipotent though intangible power which to-day presides over our destinies and is gathering the Saints from every land to one place, to build up a commonwealth that will become subject to the mind and will of God. But the *Review* says, "The bubble is bursting." Well,

doubtless, the wish is father to that thought, as in the other statement that, "the Pacific Railway has flooded the valley of the Salt Lake with new settlers till now they surpass in number the population of the Saints." I have lived twenty years in Utah, and I can safely and truthfully assert that there is not one tenth so many "new settlers" as there are "Saints" in Utah. Moreover these are mostly transients. I doubt whether there is a single "Gentile" farmer in Utah. Annually we emigrate to Utah a larger number of souls than compose the entire *bona fide* resident population of the *Review's* "new settlers;" and as regards transients, the Pacific Railway possesses equal facilities for carrying them off, that it has for bringing them in.

Respectfully,

D. McKENZIE.

114, Naburn St., Glasgow,
Jan. 10, 1876.

CORRESPONDENCE.

AUSTRALIA.

Foots-crag, near Melbourne,
November 3, 1875.

Prest. A. Carrington.

Dear Brother,—When I and bros. Miller and Steed were in England, numbers of our friends desired that we would write to them, and let them know of our arrival in Australia. I am happy to inform you and our many friends among the Saints that we had a very pleasant voyage from London to Melbourne, occupying about 52 days from the time we lost sight of old England till we sighted cape Otway on the Southwest coast of Australia, being one of the best and pleasantest trips the famous Great Britain ever made. In crossing the tropics the weather was delightful; the thermometer averaged 78° in the shade.

The 391 passengers were soon made acquainted with our mission, and we had many opportunities for preaching the Gospel to them. On several occasions we talked to them in large numbers. The Book of Mormon, Voice of Warning, Key to Theology, Spencer's Letters, Answers to Questions, Discussion on Polygamy, and the Pamphlets of brother Pratt and others, were freely circulated among all classes of passengers. I have faith that in some cases the seed fell on good ground.

My health and that of brother Steed was all that could be desired; brother Miller was very sick most of the way, but is now quite well again. We are in good health and spirits and have begun the distribution of the printed word among the people. We advertised that we would preach on October 31st, but it rained incessantly all day, and this is the worst country for mud that I ever saw.

We found a small branch in Melbourne, of good kind souls, who received us as only Saints can. Brother Jacob Miller will proceed to Sydney on the 6th of this month, and brother Thomas Steed will go to New Zealand about the 10th or 12th. I expect to remain here and in the regions round about, and shall probably visit Tasmania before long.

Asking all the Saints to remember us in their prayers, and always remembering you and them,—

I remain your brother in the kingdom of God,—

JOB WELLING.

A just and reasonable modesty heightens all the virtue it accompanies; like the shades in paintings it raises and rounds every figure, and makes the colors more beautiful, though not so glaring as they would be without it.

Be something—be somebody. Set your mark high in the world and then move towards it.